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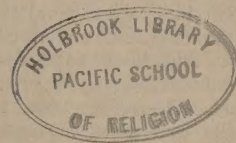
The **AMERICAN FRIEND**

[FEBRUARY 14, 1952]

A FALTERING VOICE ON UMT A DAY IN WASHINGTON EDITORIALS

Prodigal Journey

Norval Webb



Jesus, Our Pattern

Lyman Jackman

Friends Men in Action

Merritt Murphy

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News for Summer Travelers

.. Correspondence..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.

MILTON

WHAT ABOUT CHRISTIAN ECONOMICS?

To the Editor:

I have little heart for adding to the chorus of dissent that has been aroused by Howard Kershner's courageous article appearing in the October 25 issue of this magazine. But I have been asked to comment on that article, and I find myself very much in agreement with Kenneth Boulding that "Howard Kershner muddies the water both of economic and religious discussion by attempting to identify Christianity with what seems a pure form of *laissez-faire* capitalism."

In my own teaching, I assume that there is no such thing as a subject-matter that may be called Christian Economics, which is distinct and different from the subject-matter of Economics Unmodified. Probably no one would hold that there is such a distinct subject-matter as Christian Physics. By this assumption, I merely affirm my own belief that there is no warrant in Christianity denying the attribute of *Science* to economics...

Howard Kershner starts from the assumption that communism is by nature nonchristian. Socialism, being "essentially" communism, is therefore nonchristian, too. Reformism leads to socialism as the inevitable consequence, so reformism must likewise be classified as nonchristian. Morality and immorality thus become applicable to economic and political systems, in the thinking of Howard Kershner. Christianity, perforce, of necessity becomes the defender of "free enterprise."

I cannot undertake here to refute the position Howard Kershner has taken. That would require a separate article. Attention would have to be paid to F. von Hayek's *The Road to Serfdom*, and to all that considerable literature of dissent from Protestant attention to betterment and reform. I can only state,

as my opinion, and paraphrasing from the utterance of one of the great leaders of our time, that never before in the world's history, perhaps, has so much attack been based on so little factual historical evidence.

I think there is no single instance in modern history, and perhaps in world history, where a democratic state has "gone communist" by first voluntarily adopting planning, then socialism, and finally communism. There is absolutely no historical evidence whatever, that the way from democracy to communism is down the pathway of planning and reform...

To Howard Kershner socialism is coveting and stealing; presumably because it provides, or may provide, for property redistributions. And he states that it is no less stealing when made possible by majority vote. "A majority vote does not make coveting or stealing right." Now majority vote is an attribute of democracy as well as a possibility of socialism. It would appear, therefore, that Howard Kershner would prefer some limitation to the franchise rather than some limitation on free enterprise, wherever democracy comes into conflict with established property rights. I believe it is fair to infer from Howard Kershner's article that he believes that liberty is the fruit of private property rather than the fruit of democracy, and that it is democracy which must be circumscribed and limited wherever the needs of the two come into opposition and conflict. If this inference is correct, then it would seem that Howard Kershner is directing his attack not at Socialism alone, but at majority rule, or democracy.

The position that Howard Kershner has taken is supported by a number of able writers. The popularity of these writers seems to me to be due to the political and military crisis that has faced the world since 1945, and to a misconception as to the fundamental nature of that struggle. It needs to be kept in mind, however, that every viewpoint sincerely held is likely to yield its modicum of truth. I think that Howard Kershner is mistaken, but I wel-

come his forthright presentation and feel that only good can come out of the discussion it has aroused.

Claude Stinneford

Earlham College
Richmond, Ind.

APPRECIATES DEVOTIONAL ARTICLES

To the Editor:

The series of devotional articles in *THE AMERICAN FRIEND* by William W. Clark has been very inspirational and a type greatly needed in spiritual help. There is so much generalization, often necessary, in present day ministry, and topics of discussion groups.

William W. Clark tells so simply and definitely the processes of spiritual growth. I am writing to ask if it will not be possible these articles be grouped in at least pamphlet form. I feel sure they would be of much help and inspiration to young Christians and others.

I read *THE AMERICAN FRIEND* with much interest, and also enjoy its editorials.

Jane R. Haviland

134 Montgomery St.
Poughkeepsie, N. Y.

URGES U.M.T. EFFORT

February 6

To the Editor:

VINSON PRESSING FOR UMT VOTE IN HOUSE COMMITTEE TODAY. PRESENT PROSPECT IS HOUSE CONSIDERATION BEGINNING FEBRUARY TWENTY-FIVE. THIS MEANS RE-DOUBLED EFFORTS NEXT TWO WEEKS.

E. RAYMOND WILSON

1000 11th St. N.W.
Washington, D. C.

If the Lord did not answer prayer, I could not stand it. And if I did not believe in a God who works His will with nations, I should despair of the Republic.

Abraham Lincoln

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ERROL T. ELLIOTT Editor
E. Merrill Root Editor of Poetry

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Editorials . . .

A Day In Washington

IN a recent visit to Washington, D. C., we called on four Congressmen and two Senators and listened to testimony on Universal Military Training before the House Armed Services Committee. There was every evidence that public opinion, thus far, is being expressed by an overwhelming correspondence opposing U.M.T. But the real test will come when this legislation moves nearer to congressional action and the proponents begin to write and bring pressure on their legislators. There is no time to relax our vigilance if this invasion of our American life is to be defeated.

* * * *

There is a great difference between legislators in their reception and conversation with their visiting constituents. Occasionally a Congressman puts his interviewer "on the spot" with rapid fire questions. Another one may make a filibuster out of an interview by talking incessantly, scarcely giving his visitor an opportunity to express an opinion. Yet others, indeed most of them, are quite considerate, deliberate and thoughtful. It is a pleasure to meet them and one often comes out of an office feeling that his representative in Congress is sincerely and carefully examining proposed legislation and welcoming whatever light his constituency can bring. Perhaps that is good politics, but it is also good sense.

* * * *

To witness or to win—that is often the question when one faces the examination at a hearing before a congressional committee. Those who testify as representatives of Church bodies often support or oppose proposed legislation on the basis of Christian ideals—ideals which are fundamental, but find their application gradually and over a long period of time. Such witnessing must be made for if our foundations are weak, no structure is firm. But sometimes it is difficult to show how an ideal can be made workable or "practical" in an immediate problem.

As one congressman, a member of the House Armed Services Committee, said after a hearing in which a church representative had witnessed, "It is good to have this basic witness, but in terms of beating U.M.T., such witness often defeats its own purpose. The witness who advocates military preparedness, but insists that U.M.T. impairs the strength of the nation is the most effective." It is not always easy to appeal to the fundamental conscience of men—their sense of right and wrong—and at the same time offer workable alternatives to immediate problems.

Whether our ideals can be realized now or not, we must witness to them, but in so far as we can find available answers that lead step by step in the right direction, we can help win as well as witness.

The National Council of Churches— A Faltering Voice on U.M.T.

LESS than a forthright statement was made by the General Board of the National Council of Churches on the subject of Universal Military Training at its meeting in New York on January 30.

This statement from the General Board makes little attempt to penetrate the problem, to analyze the dangers which U.M.T. presents or to lift a Christian frame of reference against which the problem may be viewed. It opens with a paragraph designed to "set right" their point of view on military preparedness, and affirms preparedness as a necessity without raising the basic Christian principles by which all national and international deviations must be viewed. The first paragraph might well have been written by any secular body, aside from its reference to the National Council of Churches.

On the basis of this unexamined policy for military preparedness the National Council of Churches "affirms its opposition to permanent Universal Military Training." Is there no other basis on which the Christian Church should view it? The question is then tossed back upon the "constituent communions which over a period of years have consistently opposed Universal Military Training." To say that "it is not in accord with our heritage as a free nation under God, *permanently* [our italics] to recruit our youth under the banners of the military" is to speak an obvious truth. But one might suspect that the word "permanent" though used commonly in connection with U.M.T., is, in this document, an escape word. We must face U.M.T. as peace-time military conscription, regardless of its permanence.

Finally the statement ends with what might be interpreted as a pious evasion—a hope that Congress might have divine wisdom in reaching a decision (whichever way?). One could wish all the divine wisdom possible for Congress, and certainly the National Council of Churches cannot claim a corner on knowing God's will, but standing at this point, and with whatever divine wisdom we can find, the National Council of Churches is rightly expected to speak as a body of Christians and give to the nation and to the world a sense of the eternal against which our problems of the moment are cast, and to examine U.M.T. in that light.

There is no reason for expecting from the Council a pacifist statement or one which would fully satisfy a Quaker Meeting. No component part of the National Council should expect always to have its own point of view fully expressed. There are diversities of thought in a body such as the National Council of Churches, but where is the ability often exhibited in ecumenical statements to say that war and preparation for it is sin, yet acknowledge our failure or inability to square present practices with our faith?

In a far simpler and more immediate problem

than that of war as such, the National Council has failed to give a note of assurance and a prophetic leadership to the nation and the world that should be expected from it on the subject of peacetime conscription in general or the proposed legislation of Universal Military Training in particular.

On Faith and Works

IN a certain evangelical journal, a correspondent recently wrote as follows:

I was very much disappointed and saddened when I read "Evangelicals Study Race Issue." What hope is there in the future of American Christianity when on one hand liberals follow the principles of Christ, but refuse salvation by His sacrificial atonement, and on the other evangelicals accept His blood, but refuse to follow in His footsteps?

We have no information at hand on the article to which this correspondent refers, but his comment bears some serious thought. Certainly no one can generalize simply and say that people who are orthodox in faith do not follow Christ whereas those who follow him have no faith in or experience of his re-

demption, but all of us need to see the oneness of faith and works. Correct statements of faith can in no measure take the place of discipleship, nor can circumspect living be safely divorced from spiritual experience.

Yet that is one of the chief dangers within the church today. One group tends to get people ready to die, but with very little emphasis on applying Christianity to the great problems of life. At the other extreme may be found religious groups with little emphasis on an adequate faith or spiritual experience, yet busily engaged on social problems.

Faith is important, as James said, but it has little meaning or validity apart from works. A vital religion, so vital that it transforms all that it touches is our need. We are saved neither by pious phrases nor by the busy-ness of good works, but by the grace of God known and shared in every avenue of life.

There is a danger that our evangelical groups, while zealous in preaching a "personal gospel," reveal the secular mind and the usual wordly biases when attempting to analyze the issues of race, peace and other problems.

E. T. E.

Are We "Far From Our Father"?

Our Prodigal Journey

By Norval E. Webb

I can almost hear someone say as he looks at this subject, "Why that subject? That does not apply to me"; and as he looks about him he might say further, "and these who worship with me this morning, Prodigal Journey does not apply to them. We are here, not as prodigals but as worshippers." As he thinks of the parable of the Prodigal Son from which this topic is taken, he might voice the sentiments of most of us: We have not deliberately broken away from our Father as this young prodigal did. We have not wandered into a far country; we are *here* in this Meeting for Worship. We have not wasted His substance in riotous living. We have served Him.

THE OTHER PRODIGAL

Strange! That is almost exactly the reasoning of the good Elder Brother in the parable. "I have served you. I have never disobeyed your command. I have not wasted your substance and yet you never even gave me a kid that I might make merry. I have not wandered into a far-country."

The reply of the father to the elder son was, "Son you are always with me, and all that is mine is yours." In the face of that fact, "all that is mine is yours," yet the son cried out, "You never gave me a kid." Had *this* son been missing something which was there all

Norval E. Webb, minister of the First Friends Meeting in Richmond, Indiana, is Clerk of the Five Years Meeting of Friends and presided over the 1950 sessions. In this article, he discusses the parable told in Luke 15, emphasizing the son not usually noted, the brother of the prodigal son, who was also far from his father.

along but which he did not recognize?

There were *two* prodigals. *Both* of them might have said, but only *one* did, "Bread enough and to spare and I perish here with hunger." And only *one* prodigal made his journey back to his father's table.

Prodigal journey is back to the Father's table where there is "bread enough and to spare;" where there is food for the spirit of man; where wasted life is rebuilt; where spiritual resources are discovered, or re-discovered; where human resources are made available for the Father's use. Prodigal journey is the journey back where vital fellowship is re-established with the Father and with the family of God.

Here again this was an experience known only to one of the prodigals. The good elder son never took that journey to happy, vital reunion with the family of his father. He was angry and refused to go in. What a far-country that is! How many there are who never take

the journey from *that* country to the re-establishment of Christian fellowship. The elder son was not only angry, he was jealous. Was not *he* the favorite son? Had not he been the dutiful servant of his father? And perhaps the emphasis of the parable is on the word "servant." There was no joy in the service of the elder son; it was drudging servitude. He was not only angry and jealous, he showed that he had no real concern for his father and his interests. He refused to enter into the joy of his father in the return of the one who was lost. His chief concern was for *himself*. "You never gave me." So, he wouldn't even claim kinship with the returned prodigal; for, said he, "When this *thy* son . . ." He might have said, "my brother," but he didn't.

Of the two prodigals, the good elder son was farthest away from his father. He was right at home; but he was far away from the pull of the cords of love upon him. The far-country prodigal never got away from that love! Here is a distance that can never be measured by miles, by roughness of the road; but by the distance one has separated himself from the influence of the Father's love. Sometimes those nearest the Father's table are the farthest away.

Now what of the prodigal journey; be it from the far-country or the journey from the land of spiritual prodigals,

those who may be near the Father's table, near as those who sit together in worship each Sunday morning? For we must know that it was the religious people of His day who were represented by the elder son in the parable Jesus told. They were as far from spiritual fellowship with the Father as were those outcasts of society, those who knew they were sinners.

THE WAY HOME

The first step in that journey is an awareness of need, an awareness of deep spiritual hunger. When we come to the realization that our Father has "bread enough and to spare," and that we "perish here with hunger," then there is born within us that urge which will start us on that prodigal journey back to our Father's table. The elder son never became hungry for that kind of food. He never knew the truth of the beatitude, "Blessed are they who hunger and thirst for righteousness, for they shall be satisfied." Jesus recognized that many who followed Him had no desire for the real bread of life. To them he said, "You followed me because you ate of the loaves and were filled." Then He spoke to the deeper hunger when He said, "I am the bread of life; he who comes to me shall not hunger." He was aware of the spiritual prodigals who were following Him, yet who had appetites only for the bread which would satisfy their physical hunger. An awareness of that deeper need is the beginning of the prodigal journey to the Father's table where there is the Bread of Life. Perhaps it is easier for the far-country prodigal to come to that awareness than it is for the one who *thinks* he is already at the Father's table. How easy it is to substitute the *forms* of religion for the vital reality!

The second step in the prodigal journey is the realization that no *man* could give him the food he needed. It was said of the far-country prodigal, "He would gladly have fed on the pods that the swine ate; and no one gave him anything." And no man could give him that which would satisfy his deeper hunger. Human resources alone are never sufficient to meet that need. This is not to say that God's Spirit does not reach men through others, for it does. God was in Christ reaching out to man; and He reaches through dedicated personalities to others. But my deepest spiritual need, and yours, will be satisfied only in our own personal relationship with God. One's spiritual life cannot be maintained on the crumbs which fall from another's table.

The third part of the prodigal journey is the step of *action*. The younger son said it: "I will go to my father." The elder son never *really* went to his father, though he was as near as any who sit in a Meeting for Worship on

Friends Men in Action

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Men's Extension Movement

FRRIENDS men all across the country are putting their faith to work and swinging into united action in a wide program of Christian service.

Hailed as one of the outstanding developments in Quakerdom in the last decade, the idea of Friends men banding together to put Christianity into action is racing from Meeting to Meeting, Quarterly Meeting to Quarterly Meeting and Yearly Meeting to Yearly Meeting.

One year ago, four Yearly Meetings—California, Iowa, Western and Indiana—had men's organizations. Today, according to records at hand, nine Yearly Meetings have men's organizations and others are reported in the formation stage.

* * * * *

Christian men of many faiths have awakened in recent years to a fact their fairer companions learned long ago—that great deeds in Christian action and service can be accomplished by working hand-in-hand.

Methodist men, Christian men, Presbyterian men, and men of numerous other denominations are uniting efforts in projects of Kingdom Building these days, and the organization of Friends men is right in step with this most significant and promising development among the Christian people of America.

Last October the United Church Men of America movement was inaugurated, sponsored by the National Council of the Churches of Christ in the U.S.A. and dedicated to uniting men of many denominations in giving practical expression of their allegiance to Jesus Christ.

Sunday morning. Even though he had daily sat at his father's table, he had partaken only of food to fill his stomach. He had never entered into fellowship with his father! The younger prodigal came to his father though it meant the journey from a country far away. But he made an infinitely longer journey back when he made his confession, "Father, I have sinned—I am no more worthy." Perhaps that is the long journey many of us do not take, for it is a hard journey, to make confession of sin and to ask for some humble place of service for our Father.

The one who makes *that* journey, be it from the far-country, or from the country of spiritual prodigals, will find that he is restored to fellowship. In the fellowship he will find bread for his spiritual life. He will find that he is not just a servant, he is a joyous partner in his Father's enterprise.

The Society of Friends is one of 29 denominations included in this great laymen's advance.

* * * * *

The organization of Friends men was given great impetus during sessions of the Five Years Meeting at Richmond in October, 1950, when more than 200 Friends men, representative of the Five Years Meeting fellowship, met for dinner at Earlham College with L. Glenn Switzer of California presiding.

The suggestion that Friends men organize on a Five Years Meeting basis was heartily approved and an executive body was formed, charged with the responsibility of selecting an appropriate name, adopting a constitution and outlining a program.

Officers selected included: President, L. Glenn Switzer, California; Vice Presidents, Ezra Pate, North Carolina, and Wallace Jackson, Iowa; Secretary, Merritt Murphy, Western; Treasurer, Jesse Parshall, Indiana.

Additional members include Clayton Terrell, Wilmington; Forrest Wheeler, New England; Howard Carey, New York; Dale Benton, Nebraska; John Petrie, Canada; Emmet M. Frazer, Baltimore. Corresponding representatives are Fred Kamidi, East Africa; Kenneth Crooks, Jamaica; Miguel Tamayo, Cuba; and Fortunato Castillo, Mexico.

Tentative plans call for this group to meet again in April, when it is hoped that its assignments can be at least partially completed.

* * * * *

Opportunities for Friends men in action are unlimited, and although the surface hardly has been scratched, accomplishments already are great.

Men in one Yearly Meeting are building new Meetinghouses. In another, educational facilities have been added to four Meetings. In still another, a pamphlet challenging men to Christian service in their local and Yearly Meeting was prepared and distributed.

Men in other Yearly Meetings have sponsored youth ministers, built youth camps, financed ministers' retreats, and rendered service to smaller Meetings. Last year men in California raised \$21,000 for a new Meeting, and men in Western exceeded that amount in a drive for funds to develop a youth camp.

* * * * *

This year Friends men of the Five Years Meeting are joining hands across the nation in a united effort to provide a much needed Friends Central Office building at Richmond, Indiana. This

(Continued on page 54)

ANNUAL MEETINGS OF THE A.F.S.C.

The Annual Meetings of the American Friends Service Committee were held January 11 and 12 in Philadelphia. At the annual corporation meeting Henry J. Cadbury was re-elected chairman of the Executive Board and William A. Longshore treasurer. Also re-elected as vice-chairmen were: Emily Cooper Johnson, M. Albert Linton and Norman J. Whitney. Re-elected to the Executive Board were: Anna Cox Brinton, J. Earle Edwards Jr., William Eves III, Lester C. Haworth, Claude C. Smith and Howard G. Taylor, Jr. New members named to the Board were Allen T. Bonnell, J. Stokes Clement Jr., Mary Hoxie Jones, Cornelius Kruse, Mary M. Rogers, Hubert R. Taylor and Grace S. Yaukey.

Highlights of the Annual Meeting included a talk by Stephen Cary, American Section Secretary, in which he spoke about his concern for lessening the heavy day-to-day administrative tasks of staff members and leaving them time to deepen the spiritual bases out of which the work must grow; a report on current problems on college campuses by Anne Queen, newly-appointed college secretary in the regional office in Greensboro, North Carolina; a discussion of the overseas program of the A.F.S.C. which included a report by Louis Schneider, Assistant Foreign Service Secretary, on a survey among refugees in Germany and Austria which indicates a new positive approach to the refugee problem; and a report by Clarence Pickett on the work of the UN team at Paris.

REPORT ON INDIA

One of the most challenging of the American Friends Service Committee's proposed projects is its program for assisting Indian communities to advance socially and technically. The following paragraphs are from a report on the projects. Willis Weatherford has recently returned to the United States after a survey of India and Pakistan's basic needs.

The foremost problem in India and Pakistan today is the need for trained personnel who can translate knowledge about economic advancement into the language of the local village. The need is for persons of integrity, ability and energy who will be responsible for solving the tremendous problems facing India and Pakistan and will carry knowledge about solutions to the local villages.

In the three areas where the Service Committee is now organizing programs of social and technical assistance—the states of Orissa and Madhya Pradesh in

India and the Punjab area of Pakistan—it is important that we keep this need in our minds constantly as we set about to attack other basic problems.

Next to the lack of adequate personnel, the sub-continent's biggest problem is the problem of the relation of the people to the resources which they need to sustain life. The situation in India and Pakistan is fairly simple to explain—too many people and not enough land and not enough water.

Another big problem is health or rather ill health which saps the energy of the people. Any medical program undertaken by the Service Committee in India and Pakistan must not be mainly curative but must stress preventive medicine.

At the suggestion of Willis Weatherford and his partner in the mission, Kay Beach, three projects in social and technical assistance will be undertaken by the Service Committee. One is located in the Sambalpur District of the State of Orissa, India; a second in Montgomery District in the Punjab area of West Pakistan. Each of these projects will have four main aspects—agriculture, health, adult education and village industry. The staff of each will include a doctor and a nurse, both trained in the public health aspects of medicine, an agriculturalist and persons with knowledge and experience in development of village industries, adult education and techniques of village participation. Each will have as an understudy a young Indian or Pakistani.

In Rasulia, Madhya Pradesh, the Service Committee is planning a smaller project of the same nature as those in Orissa and the Punjab. The British Friends Service Council has worked in Rasulia for several years, and all work undertaken in this area will now be the joint responsibility of the F.S.C. and A.F.S.C.

Willis Weatherford reported that he found both Indians and Pakistanis ready to welcome American help if America really wants to help them and if there are no ulterior motives to such aid.

It is anticipated that completion of the Rasulia program will take about five years while the other two will take from five to ten years. Funds for the Orissa undertaking will come, for the first two years, partly from a grant of \$150,000 to the Service Committee from the United States Technical Cooperation Administration.

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QUAKER BUILDING AND BUILDERS—VIII

By ELEANOR W. TABER

PACIFIC YEARLY MEETING

Pacific Yearly Meeting was established in 1947 and, with Pacific Coast Association, has 756 members in 17 Meetings stretching all the way from Mexico City to British Columbia, and from Salt Lake City, Utah, to Hong Kong and Shanghai, China. All the Meetings are small and all are held on the basis of silence. Two Meetinghouses in this group have been built recently.

University Meeting at Seattle, Washington, has a membership of 132, counting children and non-resident members. It is made up of University faculty members, some students, business people and skilled workers. The group started some thirteen years ago and organized as a Meeting in 1941. The Meetinghouse is located at the entrance of the campus of the University of Washington and is definitely influenced by the university. The Meetinghouse, a frame building 25 by 50 feet with a veneer of beautiful native stone, was built almost entirely by the members of the Meeting. It is on the same grounds as the Friends' Center, which is used as a girls' hostel and for many other purposes as well.

Friends had been holding a Meeting in Tucson, Arizona, for ten years, many of them coming there for reasons of health, others attracted from the Army Air Base. The Meeting was organized under the American Friends Fellowship Council, but is now part of Pacific Yearly Meeting. A Friend gave a building lot in a residential area, near the center of town, and Friends have erected an unusual Meetinghouse. The building is 40 by 41 feet, including a porch and a roofed terrace in the rear. The main meeting room seats about 100, and has a ceiling of California red wood. There are two small rooms, one equipped as a kitchen. Plans call for an outdoor barbecue grill and a hedged patio.

FRIENDS MEN

(Continued from page 53)

project was accepted by the men following their organization at Five Years Meeting, and under the direction and inspiration of President L. Glenn Switzer and Campaign Director R. Ernest Lamb much progress toward the goal of \$150,000 already has been noted.

To say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by His life . . . is a contradiction in itself.

John Woolman

A FEW MORE WEEKS AND THEN . . .

Support for the United Services of the Five Years Meeting are planned one year at a time, though the work itself must go on steadily from day to day. The present working year is from April 1, 1951, to March 31, 1952. There are only a few more weeks until the year ends.

Have you and your Meeting raised your share of the support for these services and forwarded them through your Yearly Meeting treasurer? All of these services require our support if the Church is to have both *strength* and *outreach*.

The Five Years Meeting in session in 1945 stated, "In all appeals for financial support throughout the Five Years Meeting, the entire United Work Program shall be emphasized as an integrated and balanced unit." Donors are encouraged to give to the entire program.

If we give, and give to the whole program of the church, then we can strengthen our work both at home and abroad.

JAPAN FRIENDS RESTATE PEACE TESTIMONY

The following paragraphs are taken from a statement issued November 11, 1951, by the Peace Committee of Japan Yearly Meeting of Friends.

We, the members of the Peace Committee of the Japan Yearly Meeting of Friends, issued in February this year Our Peace Testimony.

In view of the gravity of the situation brought about by the Peace Treaty and the Security Pact between Japan and the United States of America, we hereby reaffirm our stand that we do not seek security in the armament of any one nation or group of nations, wholly trusting in the security of disarmament and goodwill.

Our opposition to war is absolute and without exception and our abandonment of arms means complete disarmament. Herein lies our belief in God and our love and trust in all mankind as brothers in each of whom resides the seed of God. We believe that God, the Father of all mankind, does not allow us to seek for the security and happiness for ourselves or for our nation by taking the lives of others or by forcing sacrifice on other nations through the act of war.

Standing on the conviction stated above, we remind ourselves of the lofty mission resting on us to maintain intact the Constitution of Japan pledged to the principle of total disarmament whereby we must break at least in the

Far East the world-wide vicious circle of unbelief, fear, armament and war.

The Peace Treaty for Japan and the Security Pact between Japan and the United States of America signed at San Francisco on September 8 are said to be treaties of generosity and reconciliation, and yet, by turning Japan into a military base, having certain nations as potential enemies and by turning ploughshares into swords instead of turning swords into ploughshares, and requiring in effect, the people of Japan to take up those swords, these treaties entail the loss on the part of Japan her position of neutrality and obstruct thereby the road to world disarmament commencing with a disarmament-Constitution.

For these reasons, we declare hereby our opposition to the ratification of these treaties.

We would not hate but love, we would not take but give, we would not kill but give life, whatever be the price we must pay for these things.

Says Jesus: Put up again thy sword into his place; for all that take the sword shall perish with the sword. I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. Love your enemies, bless them that curse you and pray for them which despitefully use you and persecute you, that you may be the children of your Father which is in heaven. Blessed are the Peace-makers.

UNITED SERVICES BUDGET

Advance	\$ 5,000.00
Boards	
Christian Education	17,960.50
Education	250.00
Evangelism	250.00
Missions	90,026.20
Peace and Social Concerns	9,379.30
Committees	
Aged Ministers and Missionaries	900.00
Ministerial Training	350.00
Stewardship	200.00
Cooperative Fund (Promotion, etc.)	3,500.00
Subsidy for Sunday School Publications	2,600.00
Reserve	4,584.00
	\$135,000.00

THE RETURNS TO DATE

Baltimore	\$ 1,999.59
California	268.00
Canada	10.00
Indiana	23,420.07
Iowa	13,762.44
Nebraska	1,389.82
New England	1,133.50
New York	2,506.81
North Carolina	8,673.08
Western	18,003.27
Wilmington	4,237.17
Kansas	823.42
United Society of Friends Women	2,713.54
Other Sources	216.32
Interest Income	732.49
Total	\$ 79,889.52
Budget for the year	\$135,000.00
Raised to date	79,889.52
To be raised by March 31	\$ 55,110.48
<i>Make remittances for "United Services" through regular channels.</i>	

DON'T MISS SWITZERLAND!

Travel Suggestions for Delegates

No doubt some of the Friends who will journey to Oxford next summer will want to glimpse Switzerland. Surely Swiss Friends will hope so! And out of my travelling in Switzerland there are two or three "travel notes" which I'd like to share with you. For instance, if you go to Zurich there is a fine small hostel called the Augustinerhof, just about half way between the station and the lake. It is one of a chain of "alcohol free" hotels—it is small and most comfortable—and I am happy to recommend it always. It's right under the clock towers of three famous old churches, and while some people might not care too much about the quarter hour chimes, I find them really delightful. And to be in Zurich on a Saturday evening at 7 o'clock is something to remember. Every church bell in the city rings for fifteen minutes. It's beautiful.

From Zurich one can go in various directions—all beautiful. Zurich, Lucerne, Interlaken, Thun, Bern and back to Zurich is a favorite route. From Interlaken, take the mountain railroad up to Wengen and stay there a day or so. I found the small Swiss family hotel, the Schweizerheim, very satisfactory, and with the most gorgeous view of the Lauterbrunnen Valley, below us, and the Jungfrau high above. From Wengen the Wengernalp Railway, a cog road, goes on to Kleine Scheidegg, and right on up to the Jungfraujoch, some 11,000 feet and more above sea level. One can stay there over night and go down the next day to Kleine Scheidegg and on down to Grindelwald, and back to Interlaken. The round trip, last summer, was roughly \$15. If the mountain "gods" are good, it is without doubt one of the most remarkable and beautiful trips in the world, but if it rains or snows, as frequently happens, it's definitely gloomy!

It's so hard to decide where to go in Switzerland and especially if it's a first trip for you. I like the out of the way places and I found one last summer which is very lovely. Schwester Anna Pflueger, one of the Swiss Friends who visited in the United States a few years ago, goes each summer to Wasserwendi, a tiny village tucked high up on the Hasliberg. She usually rents some rooms in a farmer's beautiful old house, the farmer and his family have gone up to the mountain meadows—the alps—to harvest their grain, and their house is rented during that time to Swiss vacationists. Right out my window, over the boxes of geraniums, across the valley rose the Wetterhorn, its several "horns" snow covered against the blue sky. Below my room there was the constant sound of water rushing down the wooden troughs which carry the water

to the village wells. Green slopes, men and women working in the fields, and far away the peculiar and far reaching horn of the Post Bus, rounding the many curves in the wonderfully constructed highway—Wasserwendi is a place to know. You get there from Zurich, by getting off the train at Brunig. Then you take the Post Bus and it's a ride to be remembered—right up the mountain, with a beautiful valley far below you. At Wasserwendi there is a small and perfectly satisfactory hotel, the Kurhaus. I went all through it—it's typically Swiss, and only Swiss people were there. No elevator, no running water, but big comfortable rooms with hot water always available in generous pitchers, a view from the front and side rooms which is gorgeous, and a garden and a terrace where one can sit and eat, or just sit and look at the mountains around you. The rates last summer were extremely reasonable, about \$4 a day with meals. And the excursions one can make by private auto or bus over several nearby Passes, not to mention the many walks through magnificent pine woods and over pasture grounds, make this a place where one could stay for several days. (I hope very much to see it this winter too.) The Proprietor is E. Ruppli-Scenk, and the address is Kurhaus Wasserwendi, Hasliberg—if anyone likes the sound of this lovely place. And if Schwester Anna is there when Friends from America visit Wasserwendi, you will be lucky indeed!

Margaret E. Jones

AN AID FOR WORLD CONFERENCE DELEGATES

A new publication which will be a great help to American Friends who will be in England next summer is the *Book of Meetings of the Yearly Meetings of London and Ireland of the Religious Society of Friends 1952*, just released by London Yearly Meeting.

It is a book of 168 pages, and contains much material on all of the monthly meetings and quarterly meetings, their locations, their dates and hours of meeting, etc.

There is an extensive calendar of events, listing the various gatherings of the year, such as the "Meeting for Sufferings," quarterly meetings, school events, "general meetings," and yearly meetings.

The book provides the right kind of material for persons who are planning to do visitation while in England and Ireland. It comes bound in board covers, and sells for 50c. It can be purchased from the Friends Book and Supply House, Richmond, Indiana.

James R. Furbay

OPPORTUNITIES FOR FRIENDS WORLD CONFERENCE DELEGATES

AUGUST LECTURE SCHOOL

August 16-23—At the Blue Idol Meetinghouse, Thakeham, Sussex, England, the home of William Penn for twenty years, a Lecture School with the theme "William Penn's Influence on World Quakerism" will be held. Inquiries go to William Durrant, Westfield, Coolham near Horsham, Sussex. For other meetings held in Europe before and after the World Conference, see "Calendar of Friendly Meetings" in the November 22 issue of this journal.

WALES AND WESTERN CONFERENCE

During August 23, 24 and 25, a Conference on "Quakerism in the International Scene" will be held at Llandrindod Wells in Wales. Llandrindod Wells is a small health resort situated 700 feet above sea level and ringed with a circle of mountains. This is the countryside from which a mass migration of Friends went out to colonize large tracts of land in Pennsylvania, New Jersey, Maryland, Delaware, Rhode Island and the Carolinas in the 17th Century. Such American place names as Radnor, Montgomery, Merion, Haverford, Gynedd, Pembroke, Bryn Mawr and Harrisburg stem from this migration.

The Conference incorporates Wales Annual General Meeting and Western Quarterly Meeting. Visiting Friends are welcome, not only to attend the Conference and view the historic spots, but to come "in any concern to bring back the Quaker testimonies and the Friends' way of life to the people of Wales and the Border, as well as to the wide world in these difficult times of changing conditions and ideals." Among the historic spots in this area is the Pales, the oldest Meetinghouse in Wales, which has been used continuously for worship since 1677. From this Meeting, in 1661, worshippers were hauled off by armed soldiers to prison at Presteigne. Nearby are two early Meetings, Almeley, a beautiful black and white building of the 17th century, and Leominster, a rebuilt Meetinghouse on an old Meeting site. Visits will be arranged to other Meetinghouses and Quaker homes, including Ysgair Goch, the home of generations of Friends; Brynmaur, after which Bryn Mawr College is named; Dolobran, the home of the well known Lloyd family; and Cloddiau Cochion, the home of Richard Davies (1635-1707) whose journal is one of the most remarkable records of Quakerism.

Application to this conference should be made to Frank J. H. Crawford, "Shaws," Hillside Lane, Llandrindod Wells, England.

JESUS, OUR PATTERN

By LYMAN W. B. JACKMAN

The strength and influence for good exerted by the Society of Friends have resulted largely from its simplicity in the statement and practice of its faith in response to the call of the Master, "Follow me," as he, in his teaching and life gave demonstration of his concept of what is basic in true religion. This he expressed in his reply to the lawyer as being to love God with all one's heart, mind, soul, and strength, and one's neighbor as one's self. We Friends can scarcely improve on this, and are treading on unsafe ground if we allow ourselves to be drawn into acrimonious discussions, such as have disrupted the Christian body for centuries and has retarded the progress of the reign of God in the hearts of men.

Jesus did not summon men to *understand* him, but to *follow* him. Every cause, in order to have mass appeal, must be centered in some dominant personality to whom its advocates look as personifying it and whose example they can follow for inspiration and guidance. The Christian religion is no exception to this truth. Jesus made provision for this human tendency when he called to his disciples, "Follow me."

FOLLOWING MADE DIFFICULT

Patterning lives after Jesus has been made difficult of understanding and realization because religious teaching has so often interpreted the accounts of his life as being blue-prints which must be followed in strict detail to the letter of the record rather than giving that record a spiritual interpretation, permitting the spirit, moral stature, and inner life of Jesus to be seen as humanity's divinely ordained Example and Guide for all peoples in all ages. Giving heed only to the external features of that life, such as his literal words and acts, disregards the most essential element of his personality, of which these were the expression: namely, his union and intimate fellowship with the Father, by which union the divine-human co-operation, thus established, carried out God's purposes for him. Following Jesus and patterning our lives after him requires our accepting this supremely essential element of his life as ours to *experience and express as our own personal possession also*. Following Jesus can mean nothing less than this. The dynamic must be within the soul, as it was in Jesus; then the outward expression, as to details in adapting and applying his life-qualities to other human lives in different situations, normally follows under the guidance and empowerment of the same indwelling, vitalizing Supreme Spirit who dominated him. He was responsive to the higher impulses placed within his soul and he gave his Father full co-op-

AMERICAN BIBLE SOCIETY SEALS

AMERICAN BIBLE SOCIETY
PACIFIC SCHOOL
OF RELIGION



Dr. Frederick W. Cropp, a general secretary of the American Bible Society, and Lowell Thomas, noted CBS news commentator, examine the facsimiles of the Society's 1952 seals. Mr. Thomas is serving as honorary chairman of the seal program, a post he also held last year. The seals, which are postage stamp size, carry the themes, "Search the Scriptures" and "Share the Scriptures." The American Bible Society, founded in 1816, is one of the oldest missionary societies and interdenominational agencies in the world. Its purpose is to encourage wider circulation of the Scriptures without note or comment and without profit to people throughout the world. Its average annual distribution is over nine million volumes.

eration in carrying out the divine purposes. This is the pattern which he set for his disciples to follow.

Teachings that place Jesus on a totally different plane of existence than that of other men at once negates in peoples' minds the possibility of being, or becoming, like him in our practical work-a-day world. It tends to make Christianity consist mainly in mental acceptance of speculative assumptions and theories about him rather than *experiencing the life of which he was the divinely ordained supreme embodiment*.

Jesus' message was clothed in expressions to fit the thought and customs of his hearers in Palestine nineteen centuries ago and which were very different from our own. This fact must be recognized in giving it expression adapted to the thought, practices, and understanding of contemporary life. The heart of the Master's divinely inspired teaching for our day must not be hidden under the garments of the priestly sacrificial system from which the Jewish race had not emerged, notwithstanding the opposition to it by the prophets. In order to be understood it was necessary for Jesus to speak in terms and symbols with which his hearers were familiar. They were acquainted, by long years of observance, with the basic ideas of the priestly sacrifices. Therefore, Jesus, and later his

early disciples, used certain of these familiar conceptions in giving expression to his message. If he were to come among us today, can anyone imagine him using the same symbols? This thought is especially important in view of the fact that, in the religion which he lived and taught, the priestly sacrificial system had no place.

We must dig deep into the Gospel until we find its spiritual core, remembering that, "The letter killeth but the spirit giveth life." When we reach the heart-content of the Master's message we find ourselves face to face with HIM living the religion which he came to demonstrate; thus blazing man's pathway to God and calling to all men, "Follow me."

We may differ in our beliefs regarding the less important elements of our faith—as thoughtful people always will—but, facing a distraught world besieged by organized paganism, can not we present the solid front of a people whose religion is centered in following Jesus Christ as our God-given Pattern and Guide for man to become, by divine co-operation, the being the Creator intends him to be, thus bearing testimony to the truth that *the essence of the Christian faith is experiencing the Christ life (that of God made available to man) and its fruits, of which Jesus was the Supreme Revelation?*

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Live With Your Emotions, by Hazen G. Werner; Abingdon-Cokesbury; 186 pages; \$2.50.

Hazen Werner draws from the large storehouse of knowledge he has acquired through much reading in religion and psychology and from his years of experience to bring to the reader of *Live With Your Emotions* some indelibly clear, easily comprehended facts about the hidden motivations for our actions. He helps the reader see that it is no simple matter to determine our reasons for doing things. Emotion more often plays a greater part in our decisions and actions than does reason.

The author believes that any human, no matter how deeply controlled by his emotions or by his weaknesses, can find help and victory over them through positive prayer—filling one's thoughts and life so full of good that there is no room left for evil. He feels that we too often use the wrong approach to conquer our weaknesses. We cannot rid ourselves of our evil tendencies through our will. Man is so constructed that his mind cannot be a vacuum. If evil is to be driven out, it must be replaced with good, or it will return.

This is not a spectacular nor gripping book. It is rather a quiet, well-written attempt to help men and women fulfill their greatest potentiality of service on earth.

Florence Peery

Guilt, by Gerhard Ockel; a Pendle Hill pamphlet; 35 cents.

Gerhard Ockel is a German Quaker, a doctor and psychotherapist. He initiated in 1945 the Friends Service Fellowship of Frankfurt to help care for the physical and spiritual needs of the stricken inhabitants of that city.

His approach to the question of good and evil and of guilt in this pamphlet is not in terms of theology or even of psychology, though he uses a psychological approach. Through the medium of a fable, he shows that in order to reach spiritual maturity, one must undergo the cycle of sin, guilt and atonement. He points out the value and necessity of guilt, without glorifying guilt or encouraging masochism of the spirit. "So guilt has been that inner catastrophe which, met on the frontier of the spirit, has served as a stepping stone to a higher level."

Guilt, the first Pendle Hill pamphlet in this year's series, speaks to the need of many Friends in the younger age range, and to many in the older range, facing problems in spiritual growth.

Esther Myers

Moses, by Sholem Asch; G. P. Putnam's Sons; 505 pages; \$3.75.

In his latest book, *Moses*, Sholem Asch has again made Biblical characters come alive and has painted the picture of the principal figure with love, understanding and reverence. This monumental work provides a rich background of history and folklore.

Read only from the point of view of gaining an insight into the Israelite mind of the era, it would be very worthwhile reading, for it delves deep into the historical and current problems of these people of Moses' day. The author, through his own background and much research, provides the reader with a highly detailed account of the normal daily habits of living of both the Egyptian and Jewish peoples. With this setting, he shows Moses as an indomitable figure, a man who must work to gain true understanding of his people and of his task, and whose courage is unflinching in the face of seemingly impossible adversities.

Although this book is a novel and is therefore of general interest, it would be especially beneficial reading to the Bible student and the teacher of the Sunday School class, regardless of the age group. It is in any case recommended reading for anyone who enjoys historical novels.

Virginia W. Johnson

OLD DEBRIS

Often the happy lapping waters touch
The quiet shores and quickly slip away;
Their cool and foamy fingers fondly clutch
The old debris of vessels gone astray,
Rejected by the wilder water's play.
It is the same whenever I reflect
Upon my actions of the stranger past:
I notice old ideas and notions, wrecked
When I, in brave and sad rebellion, cast
Their complicated structures on the vast
Abandoned sands of philosophic thought;
And, as kind waters wash and leave the caught
Debris, I softly touch the thoughts of youth,
Then seek for stouter vessels of the Truth.

DAVID J. LYTTLE

SWEET RAIN

Fall, fall, fall, sweet rain,
Provide the world with thoughtful tune and drink;
And with your soft, eternal sound
Intrigue compassion and propound
Old problems over which we all may think.

Fall, fall, fall, sweet rain,
As memories and evenings' cool encore.
Your haunting droppings on the world
Flow into hearts and flowers, furled
Fall, fall, sweet rain, forevermore!

DAVID J. LYTTLE

THE WAY

Cease fluttering, my soul!
You beat vain wings against
Truth's door—
Seek you the humble way,
Be still!
Know that in stillness
Turns the magic key.
Darest breathe before that door?
Seek you the silent way:
Be calm.
Even the key that turns the lock
Is soundless—still.
The Way is trod in SILENCE.
Cease fluttering:
Be still!

ADA CLARKE CARMICHEL

ALL I NEED

Give me one spark of fire,
For this is all I need.
I have my wick of prayer;
Hear Lord! . . . I plead!
Deep in my begging bowl
There dwells the oil of soul—
Give me one spark of fire:
This is my need!

ADA CLARKE CARMICHEL

The Sunday School Lesson

Prepared by RUSSELL E. REES

For March 9—Paul, a Prisoner for Christ

Acts 20:17-27; 22:3-29; II Cor. 11:24-33; Phil. 3:4b-17

The fervor inspired in early followers of Christ leaves us almost speechless. Death walked every highway with them, and their peace had been made with her. In the early part of the second century such a man was Ignatius of Antioch. He had been condemned, and ordered to Rome. As he walked toward his "coronation," he wrote to Christian friends in many places. To the Christians in Rome, waiting his arrival, he addressed these words, "I am God's wheat, and I am ground by the teeth of wild beasts that I may be found pure bread . . . Entice the wild beasts, that they may become my sepulcher . . . Come fire and cross and grappling with wild beasts, wrenching of bones, hacking of limbs, crushings of my whole body, come cruel tortures of the devil to assail me. Only be it mine to attain unto Jesus Christ."

This almost fanatical dedication of self to Christ found frequent expression in the early church. Paul shared the feeling and expressed the same opinion, saying, "I hold not my life of any account." The passage from II Corinthians is a summary of ordeals endured by the Apostle in his ministry. Nothing could deter him from his objective, to declare the Gospel of Christ to Gentile and Jew alike.

It has become rather common of late to criticize Paul, and to select certain aspects of his thought, which it is said, do not reflect the spirit of Jesus. But not many of us have demonstrated our faith with anything like the courage shown by Paul. That the Mediterranean world was shaken to its foundations by the witness of the early Church is now a recognized fact. And no adequate history of that shaking could possibly be written which neglected the activity of this man. His personal commitment to Christ is beyond question; his courage in the face of danger is still amazing; his faith in the ultimate triumph of God through Christ was impregnable.

What seems to be arrogance in some places turns out to be a true humility at the last, for Paul says finally, "I count not myself to have apprehended . . . but this one thing I do . . . I press toward the mark." And he counsels his friends to do likewise. Rufus Jones called him the "One-Thing" man. He was obsessed with a passion to know the Living Christ, and to show in his life the marks of Christ.

Tepid Christianity would never have served to hold the world together in the days of the fall of the Roman Empire. Well did John write to Laodicea, "Because thou art lukewarm, I will spew thee out of my mouth." "Religion is liquid molten lava, but when it cools men chip off pieces of it and place it in museums." Are we unable to kindle the lives of people because there is no flaming conviction, no white hot faith, no molten lava in our lives and our message? Have we found the One Thing which we are determined to do, come fire and cross and grappling with wild beasts? How does our commitment look placed alongside that of a man like St. Paul?

Questions:

1. Has our fear of fanaticism betrayed us into a mild form of religion, which is too weak for our time?
2. What are the true marks of commitment to Christ? Why did Paul have such a profound influence upon other men?

For March 16—Timothy, a Dependable Follower

Acts 16:1-3; I Cor. 4:14-21; Phil. 2:19-24; I Tim. 4:10-16; II Tim. 2:1-13

"It is the individual who gives character to any church." If we would know the power of the Christian message we must see what it did to the persons who espoused the message. History is largely biography. And the history of the church is to be read, not in creeds and apologies, but in people. It is not enough to say the church believes this or that, but at last it must always be said, look at this man who was a Christian.

Much time is spent, and rightly, in studying the lives of men like Peter and Paul, Barnabas and Timothy. It is highly improbable that these four men, or any other four, believed exactly the same things. They were intellectually conditioned by their background and experience. But the thing which runs through their lives like a scarlet thread is a way of life and a commitment of faith.

Timothy had a good background and was fortunate in his parents and grandparents. However it is well established that family tradition is not enough. Some place along the line one must make the great decision for himself. Heritage must be translated into experience, and tradition must become a faith. That this did happen to Timothy we are led to believe because of the growing confidence shown by Paul in

his disciple. In no traveling companion did Paul show greater confidence than in this choice young man. Sending him to Philippi, he assured them that of all men he was most like-minded, a true son of the father, faithful in the service of the Gospel.

There is no joy greater than that of finding concerned and dependable workers in the Christian enterprise. One person can do much, but two can often do more than twice as much. Being men and not angels, we are wonderfully supported by congenial companionship and sincere co-laborers. One would naturally think of Paul as a very self-sufficient man, sure of his own convictions, a teacher and a leader without any hesitations. The evidence, however, is to the contrary. His joy in Timothy shines through almost every mention of his name.

Christian nurture is something we talk about much and practice all too little. Laborers almost never come by chance, but where you find a young man like Timothy who can be brought into places of responsibility, it is because someone had known the meaning of true spiritual nurture. Much of the credit no doubt goes to his family, but some is surely due to Paul's example and training.

The letters to Timothy reflect a later period of church history, and show great concern with church government. They do tell something about the character of Timothy however, and it cannot be by accident that they contain sound advice on responsible leadership in the church. It would almost seem that in them, Paul, if he was the author, gave his wisest counsel in the matter of choosing those who were to carry on the organizational work of the Christian community. They were surely wasted if they did not go to one who understood and was able to put into practice the things suggested.

In view of the losses sustained by Friends in recent months from the ranks of leaders, it is highly important that we think seriously how we too are to nurture the leaders of the future. Where will we find young Timothies, and how will we prepare them for the tasks that lie ahead of us?

Questions:

1. What are the important elements in Christian nurture? How much is due to sound teaching, how much to good example?
2. Do the Elders of the Meetings see as one of their responsibilities, the discovery and preparation of promising young people for places of leadership in the work of Friends? How do they fulfill this responsibility?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Philip Griffin has resigned his position as pastor of the Friends Meeting at Worcester, Massachusetts, as of March 1. He expects to attend Harvard Divinity School and perhaps serve another Meeting or church in a part-time capacity during the spring term.

* * * *

A former Clerk of Japan Yearly Meeting of Friends, Tamon Maeda, has been elected president of the Japanese National Committee of UNESCO. A message from the Peace Committee of Japan Yearly Meeting, of which Tamon Maeda is a member, appears on another page of this journal.

* * * *

A French child, Bernard Chalmel, age 8, has been adopted by the Whittier College student body through the Foster Parents' Plan. Bernard's father, who escaped from a German prisoner of war camp, died in 1944. He and his mother live in Etagnac-Chanete. Whittier students financed the adoption through a college "Y" drive. They plan to write to the boy as well as help him materially.

* * * *

A condensation of Leonard Kenworthy's article, "The Quaker Meeting for Business," appears in the January issue of *World Christian Digest*, published in England. This article, which first appeared in *THE AMERICAN FRIEND*, is a chapter in "Toward a Fourth Century of Quakerism," a 116 page volume of essays to be published soon. Reprints of "The Quaker Meeting for Business" are still available from *THE AMERICAN FRIEND* office.

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Carolina N. Jacob, a Friend active in friendly affairs in Florida and in the St. Petersburg Meeting, will publish *Builders of the Quaker Road*, a history of the Society of Friends written expressly for high schools, in June. The publisher is Henry Regnery. Elizabeth Gray Vining, a Philadelphia Friend who served as a tutor to the crown prince of Japan for four years, tells that story in *Windows for the Crown Prince*, which will be on sale in May.

* * * *

Howard McKinney, Projects Secretary for the Richmond Regional Office of the American Friends Service Committee, will begin similar work with the Des Moines Regional Office starting the middle of February. His work will involve directing work camps and summer projects for college age young people. Alvan Gamble from Toronto, Canada, began work in early February with the Richmond Regional Office in the field of job opportunities. This program,

which will center in Indianapolis, has been made possible by a grant from the Lilly Foundation.

* * * *

St. Petersburg Friends are looking forward to having the All-Florida Friends Conference meet in their Meetinghouse on the weekend of March 8 and 9. J. Barnard Walton will give the address on the afternoon of the 8th. His subject will be, "A Year of Vision." The Young Friends Group is planning to have a session on the afternoon of the 9th. It is hoped that Friends who are in Florida at this time will make a point to attend.

* * * *

Paul Cadbury, one of the seven English Friends who visited the U.S.S.R. last July, is now in the United States, speaking to various public and Friends gatherings. He was scheduled to appear at the Minneapolis Friends Meeting on February 10, and at a public meeting in Pasadena, California, on February 14, and will speak in other areas as well. Paul Cadbury is Vice President of Cadbury Brothers, Ltd., chocolate manufacturers, in Birmingham, England.

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The Board of Managers of the McCutchen, New York Yearly Meeting Home for Friends, wishes to encourage applications from Friends who may be considering joining the present family of four men and ten women who are residents there. Those interested are asked to visit the McCutchen and send in an application promptly. Anyone who feels unable to pay a weekly rate of \$25.00 for board and room may indicate on the application a desire to make special arrangements. Application forms may be obtained from 221 East 15th Street, New York 3, New York.

* * * *

James Bristol is now director of the Peace Education Program of the American Friends Service Committee, succeeding Anna Brinton, who has held the position for the past two and a half years. The work involves setting up institutes of international relations and coordinating the work carried on by regional A.F.S.C. peace secretaries. James Bristol has been on the staff of the Middle Atlantic Regional Office. He has been active in peace work for many years. Anna and Howard Brinton are planning to attend the Friends World Conference in Oxford next summer. From there they will travel to Japan.

* * * *

James Scherer, an Earlham College student, is attending Woodbrooke School, at Selly Oak near Birmingham,

England, this semester. A Friends center for religious and social study, Woodbrooke attracts students from over a dozen countries. While he is in England, James Scherer will attend the Friends World Conference at Oxford. He will graduate from Earlham in 1953, and plans to attend Hartford Theological Seminary following his graduation. During this past winter, he served as student minister for the New Westville, Ohio, Friends Meeting.

* * * *

Nina Ashton of Arbor Lawn, Darlington, Maryland, testified before the Senate Interstate and Foreign Commerce Committee on the prevention of liquor advertising on radio and television on January 30. She spoke for the Board on Peace and Social Concerns of the Five Years Meeting and for the Friends Committee on National Legislation. The measure in question (S. 2444), proposed by Senator Edwin C. Johnson, is designed to prevent advertising of hard liquor on radio and television. Nina Ashton is Public Morals Chairman of Baltimore Yearly Meeting.

* * * *

About thirty members of the 57th Street Friends Meeting in Chicago, Illinois, are writing personal letters which will reach at least 150 adult non-resident members with a message from the Meeting expressing concern for more mutual acquaintances and for more active cooperation in Meeting affairs by non-resident members. The letter-writing project has developed out of a deep concern held for some time by resident members for closer acquaintance with non-resident members. Plans are also being made to send the series of "Round the World Quaker Letters" to all children of the Meeting, both resident and non-resident.

* * * *

Rolla Foley, a former teacher in Ramallah Friends School in Jordan, will conduct an extended research and study tour in the Arab world during the next few months. He hopes to record the folklore, folk customs, folk music and art of these countries, bringing back authentic material for use in American schools, churches and communities to aid Americans in building a better understanding and appreciation of other cultures. Rolla Foley's return to the Holy Land will be sponsored by Columbia University so that he may complete research essential to his doctorate there. The Institute of International Education, Trans World Airways and Pan American World Airways will make possible his eight months of study

abroad. His plans include stops in the British Isles, all countries of Europe not behind the curtain, Greece, Turkey, North, West and Central Africa and all the Arab World. He expects to visit the Friends Missions at Ramallah and in Kenya Colony, Africa.

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The Sunday School of the Union Street Friends Meeting in Kokomo, Indiana, has given a memorial gift of \$72.00 in the name of Murray S. Kenworthy, a former pastor of the Union Street Meeting, to the Board on Christian Education of the Five Years Meeting. The gift will be used for the purchase of *The Interpreter's Bible*, a new twelve volume reference containing the finest Biblical scholarship. Murray Kenworthy was interested in Christian Education during his long and useful ministry in many fields of work. A series of comments by him was appearing in the *Penn Adult Quarterly* at the time of his death in November, 1951.

* * * *

Plans for a "Family Camp" to be held at Quaker Heights in Iowa from June 10 to 13 are being made by the Christian Education Committee of Iowa Yearly Meeting. The purpose of the camp is to provide three days of camp experience for the entire family with rest, recreation, Christian Fellowship, and classes dealing with the problems that Christian parents face today. Charles Ball of Penn College will conduct the "Bible Hour" each day and give a short vespers message each evening. A Child Development specialist from Iowa State College is expected to be present with films and lectures in this field. Camp Director is Guilford Street.

* * * *

Some of the American Friends Service Committee appointees to the India project, described in these pages, have been named. Philip Zealey, a British Friend who served as head of mission in Poland after World War II and who is now assistant secretary of the World University Service in Geneva, Switzerland, has been appointed head of the Orissa program. Kay Beach has remained in India to act as project representative until the arrival of Philip Zealey. Donald Groom, a British Friend who has worked in Rasulia for some time, is the administrator of that project. John Foster, an American, has been appointed by the Service Committee as the agricultural expert.

* * * *

Friends who attended New York Yearly Meeting last summer will remember the eight Japanese who were there through most of the summer. Howard E. Kershner sends us the following letter just received from T. Kotani, leader of the group: "Please accept my heartfelt thanks for all that

you and your fellow Friends have done for us during our stay at Silver Bay last summer. The days we spent there were among the most happy and instructive ones we enjoyed in the U.S.A." If other Friends wish to continue their friendship with the Japanese, the address is: 75 Toli Jutaku, Sekimal, Musashino City, Tokyo, Japan.

* * * *

Lela Mills of West Newton Friends Meeting, Indiana, has been voted "Woman of the Year" by *Parish News*, a monthly publication for the nine churches of different denominations in that area. She served as "middleman" for 6,166 Kaps for Korea, 376 pairs of mittens, 3230 pounds of bandages, 900 sheets, 830 pillow cases and 1,665 feed sacks, sent to her home from all over the country. In the Mills home they were unpacked, sorted, counted, repacked, and sent to Africa and Korea. A personal letter was sent each donor. Lela Mills is Chairman of Christian Service for the United Society of Friends Women.

* * * *

Among the Friends expected to attend the annual meeting of the Division of Christian Education of the National Council of Churches are Leonard Hall, Olaf Hanson, David Stanfield and Charles Johnson. The annual meeting is being held February 10-16 in Columbus, Ohio. Sixteen section meetings on youth work, drama, church music, the relation of the churches to the public schools and other Christian education topics will be held in conjunction with the annual meeting. These section meetings, open to any individual certified by his denomination, are one of the most inspiring and worthwhile features of the annual meeting. Top leadership in the religious education field will guide the annual meetings.

* * * *

The American Friends Service Committee is among the sponsors of a Christian Youth Conference on War, to be held in Columbus, Ohio, April 25-27. The Conference is sponsored by the Church Peace Mission, which includes the A.F.S.C. and other Friends' groups, the Church of the Brethren, the Menonite Central Committee, the Fellowship of Reconciliation and other organizations. The purpose of the Conference is "to further the exploration of the problems of the Christian's responsibility in a world at war and a civilization in decay." For information write to Christian Youth Conference on War, 513 West 166th Street, New York, New York. Samuel D. Marble, Clyde A. Milner, David O. Stanfield, Douglas V. Steere, James F. Walker, Gilbert F. White, Norman J. Whitney and other Friends are on the advisory committee of the Conference.

Friendly Fellowship

NEW VIENNA, OHIO—A "Know Your Neighbor" series of programs at Fairview Friends Meeting near New Vienna, Ohio, features four special Sunday evening meetings designed to "build bridges of understanding." An "international" program in January brought Nilkanth Chavre, an Indian, to Fairview. During February the series includes an "interfaith" program with young women from Grailville, a Catholic training center for Christian homemakers, telling of their life and faith; an "interracial" program with the 18-voice Chorale Ensemble from Central State College at Wilberforce, Ohio, singing spirituals and semi-classical selections; and an "intercultural" program with Stephen Schaefer of the Hebrew Union College at Cincinnati and Edward W. Davidson of the National Conference of Christians and Jews as speakers.

* * * *

MARION, INDIANA—First Friends Meeting at Marion has been fortunate in having Sunday morning services broadcast over station WBAT for a period of several years. Testimonials have come from hundreds of persons who have listened in. Many have attended the services in person as a result of the introduction over the radio, and several of these have become members. In the last five years, attendance has increased forty per cent. There have been requests that the period of silent worship common to Friends be included in the broadcast. This was done and was received with much appreciation.

Ellen Reece

* * * *

CHICAGO, ILLINOIS — Chicago Quarterly Meeting of Friends was held at International House, Chicago University, on January 26, with a good attendance. At the afternoon session, remarks were made by Mary Hiatt of Watseka, Russell Rees of Chicago Meeting, and Dr. B. F. Andrews of Evanston Meeting, and a prayer was given by May Jones of 57th Street Meeting, the theme throughout being, "God is not far away, but we are often too busy to hear the still, small voice. In Him we live and move and have our being. It makes a difference if our lives are ordered by God." During the business session a committee was appointed with members from the different Meetings in the Quarterly Meeting to prepare an article of agreement for closer cooperation of all the Meetings. John Willard spoke on the Peace Education Program. Work is being done with high school students, and a set of films is being prepared to offset Universal Military Training. Other projects, including work camps, race relations and work with the In-

dians, were discussed. It was suggested that Minutes be given to all the Friends who are expecting to attend the World Conference in England this year. The closing speaker was Alfred Ames of Evanston Meeting who gave a very interesting account of worthwhile Quaker books. He is on the staff of the Chicago Tribune in the Book Section.

Emma H. Hadley

* * * *

HIGH POINT, NORTH CAROLINA — On Sunday, January 20, Cecil E. Hinshaw, formerly President of William Penn College, and now with the American Friends Service Committee, spoke at Springfield Meeting in High Point three times, at the Meeting for Worship on "Weapons of Love," at a supper meeting on "The Price of Peace," and at an evening meeting on "An Adequate and Moral National Defense." Running through all of these messages was the thought, "There is a better way." At each meeting the attendance was good and the audience gave most thoughtful attention. At the two evening meetings, B. Russell Branson of the Southeastern Regional Office of the A.F.S.C. took a helpful part in the discussion. Cecil Hinshaw is a dynamic speaker, fearlessly presenting the truth, suggesting methods of approach, giving accounts of his work among others than Friends, and with it all manifesting the strong faith and courage so much needed in the world today. On Tuesday following his talks he met with members of the local Peace and Friends Service Committees, ministers of Deep River Quarter and a few others at lunch to assist in finding ways of keeping our members better informed and encouraging them to write to members of Congress urging them to use their influence against the passage of Universal Military Training. As a follow-up of this, a mimeographed information sheet was distributed.

A. W. Blair

* * * *

BETHEL FRIENDS MEETING, INDIANA — Children of Bethel Meeting, Fairmount Quarter, have participated in the opening exercises at the mid-week service and have sung at the Sunday evening service. Recently there were 52 present at the prayer meeting and 24 were children. Lewis May, pastor, and his wife Ada May, have arranged children's messages to be given at the beginning of the morning worship service. At the services, a model church called "The First Birderian Church of Wington," taken from the book "Birdlife in Wington" by J. Calvin Reid, is used. Most of the messages are original, although suggestions are taken from the book. It is very interesting to discover how very much like people are the birds. The possibilities from such messages are un-

limited. Both children and adults seem to be enjoying this new feature in the worship services at Bethel.

Lewis H. May

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BLOOMINGDALE, INDIANA — Milley Chapman, member of the Bloomingdale Meeting and daughter of Leland Chapman, who has recently returned from three years' mission service in Japan, will speak at the Bloomingdale February Quarterly Meeting, February 16. Milley Chapman has spent the past few weeks in Washington, D. C., in the interest of peace projects.

Madeline Craycraft

* * * *

WEST NEWTON, INDIANA — Since the young Friends of West Newton Meeting organized into a Young Friends Fellowship group, they have met regularly each Sunday evening. For several weeks, they have studied religious art, accompanied by Scripture, hymns and prayers, with each one taking a turn as leader. These young people are also active in Sunday School and church work and all sing in the choir, directed by Mary Elizabeth Fields. On January 27, the beginning of National Youth Week, they had full charge of the morning worship hour, and on February 3, the closing Sunday, emphasis was again placed on this theme at the Meeting.

During the fall and winter, West Newton Friends have spent time and money on the improvement of both the appearance and usefulness of their parsonage. In addition to painting the ex-

terior, they have redecorated the interior, laid new linoleum on the kitchen floor, installed new wall cabinets, and beautified the windows with new venetian blinds and drapes.

Marie Cassell

FILMS ON U.M.T.

A series of three color films with sound accompaniment on the issue of Universal Military Training can be purchased from the National Council Against Conscription, 1013 18th Street, N.W., Washington 6, D. C. The films make lavish use of professional-quality original cartoons and drawings and may be shown on any standard 32mm. film-strip projector. Titles of the films are: How to Defend a Way of Life; Would U.M.T. Be Good for Your Boy?; and Would U.M.T. Bring Security? Each film, including the accompanying record, is priced at \$7.50, \$20.00 for all three.

HELP WANTED

Competent clerk-typist or clerk-steno, for general office duties. Friend preferred. Friends Peace Committee, 304 Arch Street, Philadelphia.

VISITING FRIENDS

Friends traveling in Florida may wish to make the guest house of Sarah Belle George at 202 Second Avenue, Daytona Beach, a stopping over place for a few days or weeks. Friends Meeting in this area welcomes visitation.

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

BIRTHS

BROWN—To Edward and Barbara Coy Brown, a daughter, Deborah Rose, on January 17, at Clintondale, New York.

STALNAKER — To Armand C. and Rachel Pickett Stalnaker, a son, Thomas Allen, on December 21, at Farnwood, New Jersey.

MARRIAGES

PERISHO-COTLEY — Flossie Willis Cotley, of Penland, North Carolina, to Lester T. Perisho, of Hampton Institute, Hampton, Virginia, on November 10, at the Episcopal Chapel in the Penland community.

SILER-ANDERSON—Esther O. Anderson, of Dayton, Indiana, to W. Bruce Siler, of Bloomington, Indiana, on December 23, at the home of the bride's sister, Agnes Hamilton of Dayton, Indiana. The Silers live in Dayton where both teach.

DEATHS

BRAZELTON — Viola M. Brazelton, on November 17, at Whittier, California, aged seventy-four years. Only daughter of Enos and Jane Kellum Adamson, she was born in the Greenwood Friends community, Polk County, Iowa (now near Ankeny, Iowa). She attended the rural schools near her home, where, after graduating from Ackworth Academy, she returned to teach. Here she was married to James Brazelton and continued to live, a devoted wife, mother, grandmother and neighbor, until she went to make her home in California in 1941. A life-long member of the Society of Friends, she served the Greenwood Meeting in many capacities and while retaining her membership in Iowa Yearly Meeting, she enjoyed the fellowship and opportunities for service which she found in the Pasadena and Whittier First Friends Churches and the American Friends Service Committee. Her husband and a grandson preceded her in death. Surviving are her four brothers; a daughter, Esther Brazelton of Whittier, California; a son, Perry Brazelton of Ankeny, Iowa; and four grandchildren. Funeral services were held in Whittier, California, with Donald B. Spitzer officiating and at Ankeny, Iowa, in the First Methodist Church with the pastor, W. H. Meredith in charge. Interment was in Greenwood Friends Cemetery.

Cook—Mary Larkin Cook, on December 17, at Anderson, Indiana. She was born November 12, 1877, in Emporia, Kansas, and was a birthright member of the Society of Friends. She received her education at Earlham College, Ohio Wesleyan at Antioch and Indiana Universities. In 1900, she married Horace Porter Cook. Surviving are her husband; one son, Norman Cook of Anderson; and one daughter, Virginia of New York.

THORNBURG — Minerva Fort Thornburg, on December 31, at Anderson, Indiana. She was born November 10, 1873, at Knightstown, Indiana, the daughter of Bryce and Alice Fort. She was the widow of Charles Thornburg, a Friends minister. Surviving are one son, Bryce Thornburg of Anderson, and one granddaughter, Beatrice Thornburg.

WRIGHT—Francis A. Wright, on November 19, at Kansas City, Missouri, aged sixty-eight. A native of Kansas City, Francis Wright went into business there after attending the New York University School of Commerce, serving as an accountant for nearly half a century. He was honored last year by the Missouri Society of Certified Public Accountants. For several years, he audited the books of the Five Years Meeting of Friends. He had been a member of the Native Sons; the Chamber of Commerce and school funds committees, and had served as treasurer for the William Duncan Trust, which administers a mission in Alaska, and for the Kansas City Museum. He was greatly interested in and supported the American Friends Service Committee, aided in the organization and continuation of the Penn Valley Meeting of Friends and assisted Fellowship House. He was a Friend by birth and conviction and believed deeply in the Inner Light, living kindly and gently. He firmly held that war, the exclusion of the Negro and the refusal to admit Jews into many phases of our life were tragedies because men cared so little for the divine seed planted by God in all men. Surviving are his wife, Ethel Wright; and four daughters, Mrs. Mildred Clapp of Kansas City, Mrs. Leonard Meade of Partlesville, Oklahoma, Mrs. Dwight Gillidette of Little Rock, Arkansas, and Mrs. William Y. Brown of Venezuela, Missouri.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Fellowship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedar-crest 3-2715.

Evanson Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Veri D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA

Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days. For information, telephone 45351.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m., Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones SY 6-3372, SY 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FI 1000 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road. Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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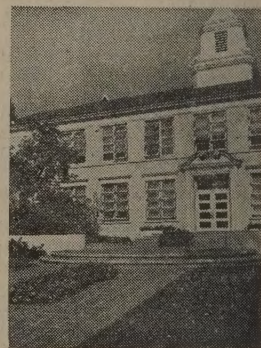
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